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Clement, and the Anglo-Latin version of the Pseudo-Ignatian Letters; together with numerous textual emendations and notes. While the materials of the second volume are of less interest and antiquity than those of the first, they are even more difficult to edit and discuss, and Diekamp's advance upon Funk's learned edition is the more welcome.

E. J. G.

GOODSPEED, EDGAR J. *The Freer Gospels*. Chicago: The University of Chicago Press, 1914. 65 pages. \$0.50.

Students of the New Testament text will find indispensable Professor Goodspeed's collation of the Freer text with Westcott-Hort. For all practical purposes it puts the new manuscript into every study. The value of the codex is so great that no textual study can now be done without it, and the most convenient shape in which it can be used is in this collation, prepared with notable care and accuracy. There is a brief introductory note, a photographic frontispiece reproducing the last leaf of Mark, and, incidentally, a valuable list of corrections of Professor Sanders' earlier collation with the Oxford edition of the *Textus Receptus*. Such work as this, toilsome and exacting, demands the scholar's special gratitude.

C. R. B.

PARSONS, ERNEST W. *A Historical Examination of Some Non-Markan Elements in Luke*. Chicago: The University of Chicago Press, 1914. 80 pages. \$0.50.

To the synoptic student the Third Gospel offers today the most remunerative field of study. Its literary and historical problems are notable and still in large measure await their solution. Dr. Parsons attacks a very small portion of the whole question and is therefore the more certain to shed some light. His method of approach is the pragmatic or functional method. Each passage is scrutinized to see what special interest it conserves, to what need it ministers. The place, the time, the circumstances of that need are those which called the passage into being. It must be said that Luke very obviously reveals such special interests; nothing is plainer than that they do actually condition his presentation. He is an apologist and does not conceal the fact, despite the avowed historical interest of his preface. Dr. Parsons does real service in showing how influential are the missionary interest, the Samaritan interest, the ascetic interest, the anti-Baptist interest, and many more, in shaping the chief non-Markan passages of Luke. He might have shown also how they notably affect Luke's handling of his Markan parallels. He finds three sources used in addition to Mark, that containing the "Great Interpolation" of 9:51-18:14; that giving the "Sermon on the Plain"; and a christological document whose material is now scattered in chaps. 3-7. These three arose in Palestine, probably in Jerusalem, during the missionary decades of the first century.

C. R. B.

MACNEILL, HARRIS L. *The Christology of the Epistle to the Hebrews*. Chicago: The University of Chicago Press, 1914. 145 pages. \$0.75.

The New Testament professor in Brandon College, Manitoba, has made a very careful and detailed study of all the passages in Hebrews which have any bearing on its author's Christology. The treatment of separate statements and phrases is often admirable, putting every exegete of the Epistle very greatly in the author's debt. Possibly he does not see the whole so clearly as its parts; the writer's general christological position is not set forth as convincingly as the significance of single utterances.

But undoubtedly this corresponds to the exact situation in the writer's own mind, and is not to be set to Dr. MacNeill's account. Students of Hebrews will be especially interested in the strong emphasis here laid on the Alexandrian elements of the Epistle, and upon its points of contact with the mystery-religions. The book's original contribution is to be found in the main here, and is of real value.

C. R. B.

SHARP, DOUGLAS S. *Epictetus and the New Testament*. London: Charles H. Kelly, 1914. 158 pages. 2s. 6d.

The Introduction of Mr. Sharp's little book informs us that "in Epictetus there are often found the same nouns, adjectives, pronouns, verbs, verbal forms, prepositions, conjunctions, particles, the same syntax, as in the New Testament." The somewhat unnecessary demonstration of this statement fills the first nine chapters. But since "in the preceding pages it has become evident that Epictetus was a moral and religious teacher," a chapter is added on resemblances in thought and teaching between the philosopher and the New Testament writers. The exegete and commentator will be glad to have these parallels so conveniently tabulated. The closing chapter of five pages discusses the reasons for the lexical similarities. It is argued that Epictetus was neither a Christian nor acquainted with the New Testament writings. "Our conclusion then is that the language of Epictetus resembles that of the New Testament because it was the language as spoken by the people of the time."

C. R. B.

MILLER, LUCIUS HOPKINS. *Our Knowledge of Christ*. New York: Henry Holt & Co., 1914. ix+166 pages. \$1.00.

This reprint of articles appearing originally in the *Biblical World* should prove a very useful book. In brief compass (160 pages) it summarizes the reasonable net results of critical scholarship as to the courses and substance of our knowledge of the historical Jesus, and succinctly states the practical attitude of one who has given criticism its due weight and yet finds in Jesus of Nazareth a supreme and satisfying revelation of God. The chapter on the divinity of Christ sets forth with clearness the difference between a practical and a metaphysical appreciation of Jesus, and also suggests a simple philosophical foundation for such practical evaluation. It is an excellent book to put in the hands of thought-disturbed Christians. Some, however, will feel the logical obscurity of the author's treatment of the Resurrection problem, and his a priori tendency. "That Jesus personally survived his death we must believe, or deny the heart of the Christian faith" (p. 37). Is that then the heart of the Christian faith? And what is it, "personally" to survive death? And is it quite clear that, and in what sense, "objective" and "spiritual" facts are "equally real" (p. 84)?

A. C. W.

CHURCH HISTORY

SCHULTZE, VICTOR. *Altchristliche Städte und Landschaften. I. Konstantinopel (324-450)*. Leipzig: A. Deichert, 1913. x+292 pages. M. 15.

Victor Schultze, of Greifswald, needs no introduction to the readers of the *American Journal of Theology*. This latest book from his pen is intended to begin a series, which, if carried out to anything like completeness, should prove a most interesting